

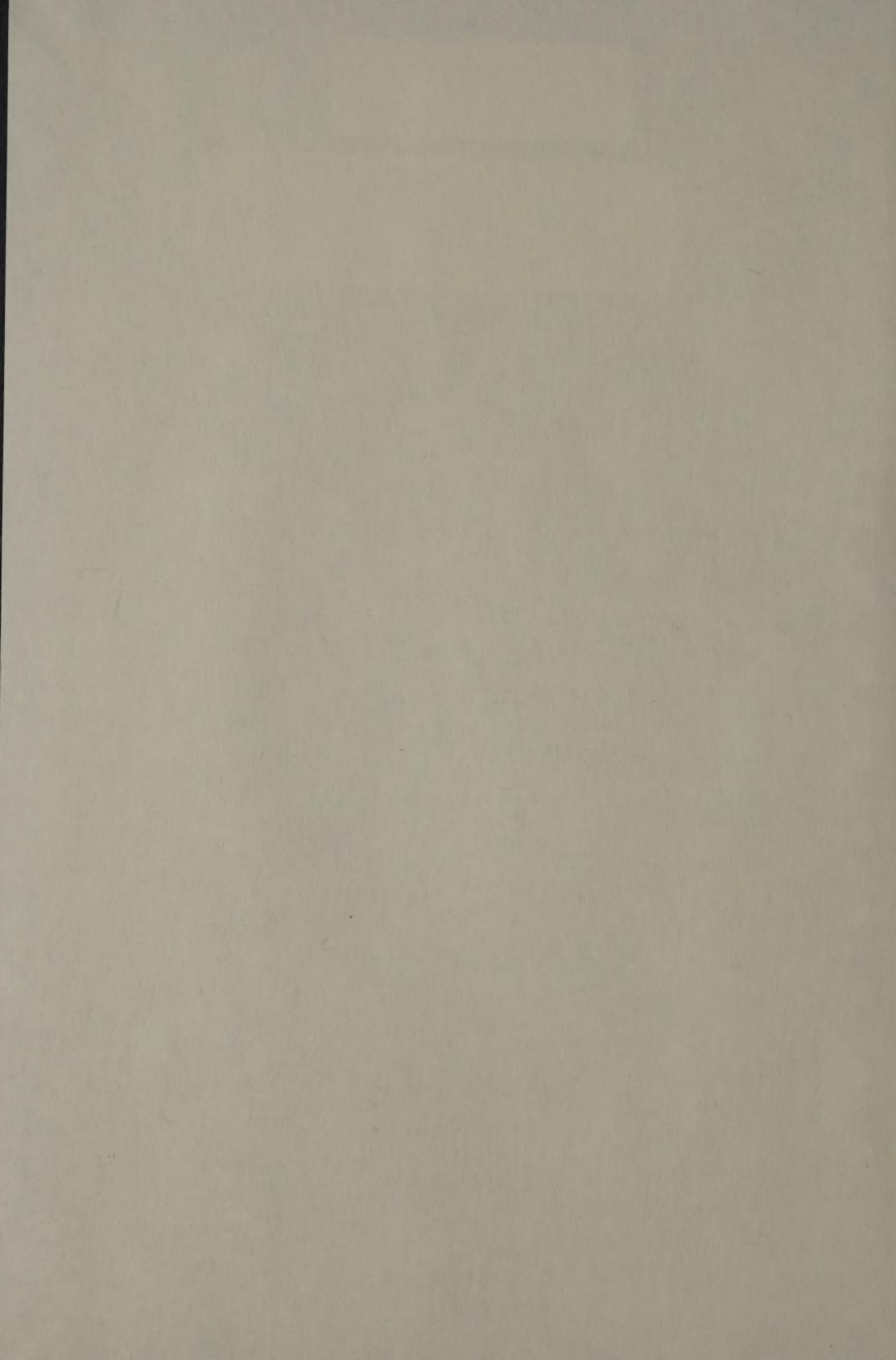
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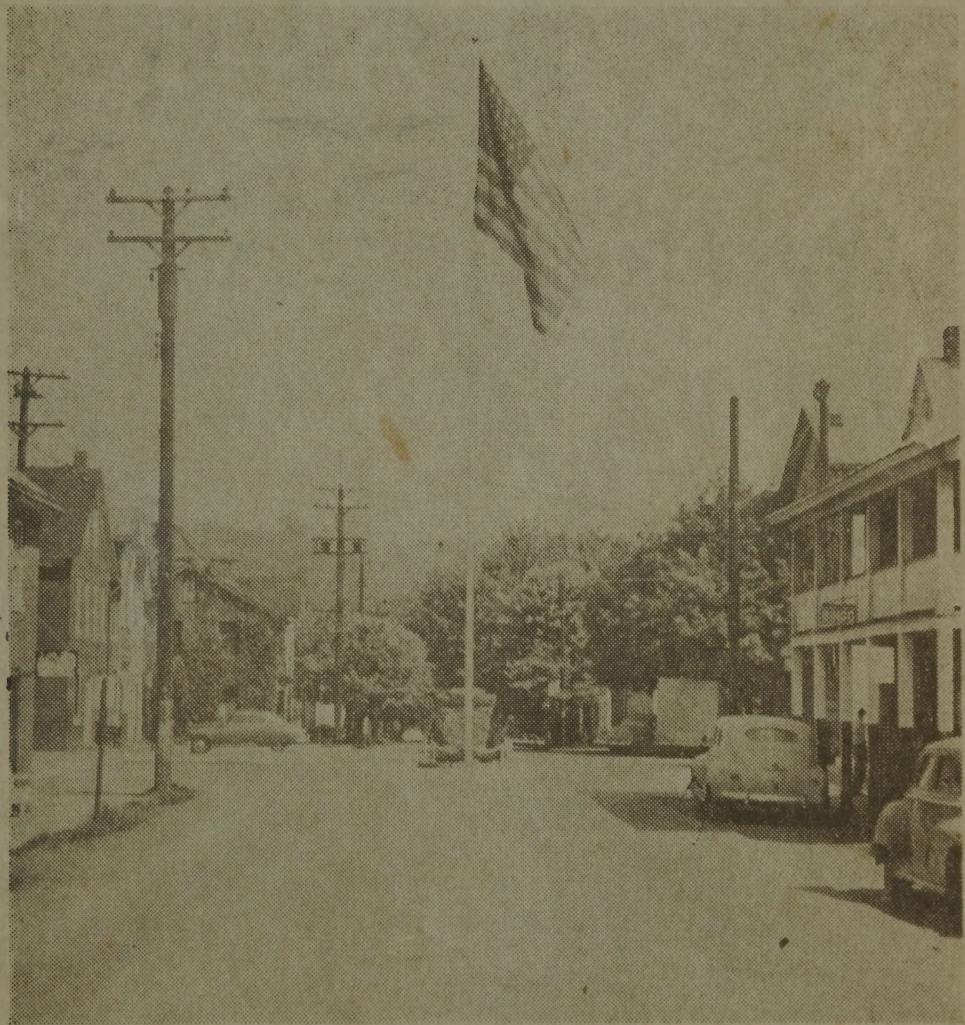
Harmony, 1805-1955



HARMONY

1805

1955



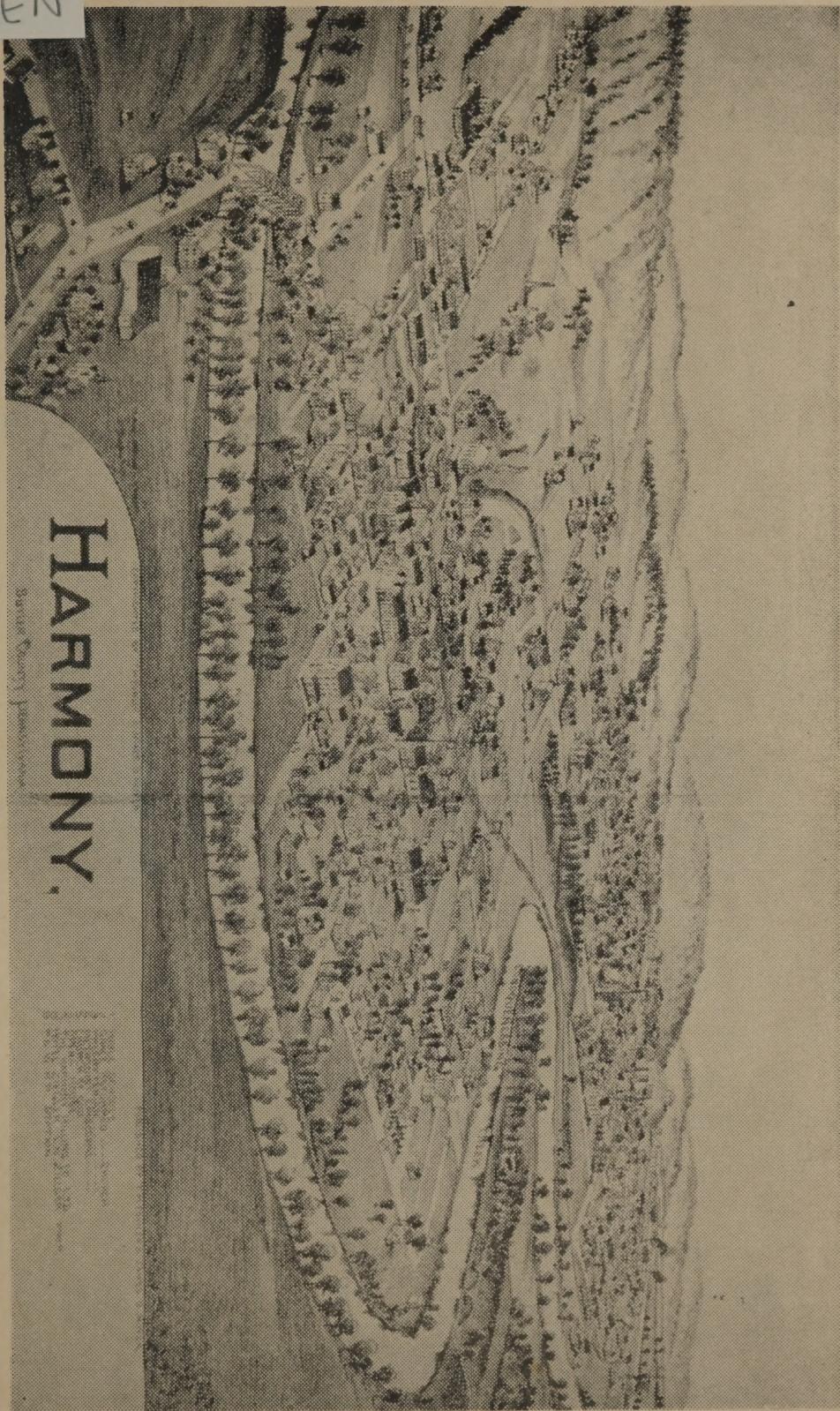
"There is a charm, a certain something in the atmosphere that all men feel, and no man can describe"

Longfellow

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HARMONY.



HARMONY



Commemorating The Sesquicentennial

of

HARMONY

PENNSYLVANIA



1805

1955

INTRODUCTION

This History of the Borough of Harmony, Butler County, Commonwealth of Pennsylvania is not designed to be a complete record of all the facts and events that have gone into the making of a most interesting History of a lovely little community. It is however an accurate account in which only authentic materials have been used, materials and dates that are substantiated from many dependable sources. The history herein presented is given in chronological order so that many of the interesting facts and oft little known information can be preserved for generations to come. The year 1955 marks the one hundred and fifty years of completed history of the founding of the town of Harmony and has given rise to the Sesquicentennial celebration for which this history was written.

Compiled and edited by Dr. Arthur I. Stewart and Rev. Loran W. Veith.

Harmony, Pa., June, 1955



Part I

Pre-Rapp Harmony

The village Harmony, as founded by Rapp, occupied the second of three terraces. (These are the only terraces of the Connoquenessing for which Beaver Valley is famous). The town proper consisting of their total holdings extended about three miles north and 3 miles south of the village point, on the east, nearly to Evans City, on the west to Oliver Alley. It is 925 feet above sea level at the school house. The geological formation is that of the Lower or Barren Measures of the Carboniferous Age. Formerly the drainage was toward the north, but during the last Ice Age a glacier (which reached within ten miles of here) dammed the Ohio River near Cincinnati. A large lake (Lake Ohio) was formed, one of whose arms probably reached this site. On the melting of the glacier, the rapid release of the water scoured a new channel and the Ohio River captured the waters of the Monongahela, Allegheny and the Beaver Rivers, giving us access to the Gulf of Mexico. About twelve hundred feet of soil, including the Pittsburgh Coal Seam, has been eroded from the original formation. The average temperature is three degrees cooler than Pittsburgh, with frosts about a week earlier and later.

INDIANS

The main trail through this district was the Venango or Catawba War Trail. It was used by the Iroquois in their wars with the Catawba Tribe of Virginia and North Carolina. A possible reconstruction of the northern portion would be, starting at Economy (Logstown), following the river north (Pa. Rt. 88) and turning into the hills following Pennsylvania route 989 across Bush Creek; then over the hill above Blum Valley, to Burry's Church and the Bethany Home*. Here is descended into the valley passing through Zelienople and Harmony to an Indian town near the Mennonite Church. Here the trail divided. One trail went north-east to Whites-town, Isle, the Stone House, and on to Venango.

The Presque Isle trail headed due north, roughly following U. S. 19 to Fort La Bluff and Presque Isle. Probably part of

*Known points are, The Bethany Home—the old Amos Lusk House The Trail of Yellow Creek—and at the Frederick Uhl Home.

this trail was used as a detour to the Venango Trail in wet weather to avoid the swamps of Muddy Creek at Isle. This would necessitate using the trail at Portersville Station and on to the Stone House. Crossing the ford at Portersville Station. Here it joined the Venango Trail.

Another trail with no definite marks in this district, led from the Muskingdom to Kitanning, following the course of the Connoquenessing Creek to Butler. It was along this trail that Isaac Zane was led captive by a Delaware War Party. His Indian sweetheart followed and after overtaking them obtained his release near Butler. The next day a happier couple returned to the west.

When the seat of power was transferred from Logstown to Fort Duquesne, a new trail was opened to the fort, leaving the old trail near Whitestown. It crossed the Connoquenessing at Anderson's Bridge, and the Breakneck at Evans City. It roughly would follow the old Franklin Road to Pittsburgh. (Pennsylvania route 528 and U. S. 19) From Evans City it would be about the same territory that Washington traveled after his Indian encounter.

On the brow of the hill above the Maple Grove, some few years ago, a mound was opened by Albert Peffer and others. It contained charred bones and many weapons, along with red ocher and a copper breastplate. Many arrowheads of two separate makes being found in fields nearby, it is supposed that a battle was fought here and that the victors cremated their dead with proper ceremony. (Mound Builders)

After the Erie's (a prehistoric tribe) were expelled the Shawnee and the Delawares ruled by the Iroquois were the most powerful occupying tribes.

An old Indian town stood on the present site of Harmony. It was probably the Murderington of Washington and the Sancock of Post, who first used the name "Conaquansshan" Connoquenessing.. Washington called the creek, the south-east branch of the Beaver River.

Since Washington was shot at near here and as Post on one of his visits was afraid for his life, this might explain the name of "Murderington." The inhabitants were the Delawares, who had no reason to love either the English or their conquerors, The Iroquois, and they probably made it dangerous for the early English traders. Early settlers found a lead smelter here.

In 1753 Governor Dinwiddie, of Virginia, heard that the

French were on Lake Erie and had started a line of forts on French Creek. He at once dispatched an envoy, George Washington, to find out their intentions, and to warn them off. Washington, with his guide, Christopher Gist, after arriving at Logstown, was delayed three days until the Half King could be found and his Indians assembled. Finally (November 30, 1753) with the Half King Tancharison Guyasut (The Hunter) who later fought against Washington on Braddock's Field, and several other Indians, a French interpreter, and four other white servitors set out for Venango. Apparently they followed the Catawba Trail to Murderingtown. Here they stayed all night, and received some parched corn and meat. To avoid the Muddy Creek swamps the Presque Isle detour may have been used.

Having finished his mission with the French, he left Venango where the French officers told them that it was their absolute design to take possession of the Ohio, and "by God they would do it." Washington and his men started home. The snow was so deep that the horses made only slow progress. Accordingly Washington and Gist set out on foot, leaving the others to bring out the horses. Passing Murderingtown (December 27, 1753) they decided to leave the trail and head for Shannapin's Town by compass.

Meeting with an Indian* who offered to guide them, they followed him. Observing that he was leading them too far to the north, they became suspicious of him and desired to stop, but were urged to keep on. At a small stream near Evans City, the Indian stepped behind a tree and fired a shot at Washington. Gist wanted to kill him, but Washington would not consent. But they did disarm him, and for fear of pursuit, Washington set his compass and they traveled all that night. The next morning they came to the head waters of Pine Creek. Following its course they reached the Allegheny that evening. The river being full of ice, they built a raft, but in the attempt to cross, Washington was knocked into the river. He was rescued with difficulty and they landed on an island where they built a fire and spent the night. In the morning the river was well frozen and they walked across. Washington reached Williamsburg on January 16, 1754, with no further adventure and gave his report to Governor Dinwiddie whose immediate action set off the first encounter in the French and Indian War by attempting to build a fort at Pittsburgh.

*Washington's and Gist's journals are not in perfect agreement.

In the summer of 1758 the Assembly of Pennsylvania sent Christopher Post, a Moravian Missionary, to the western Indians on a mission to secure their allegiance to the British. One night his party became lost, meeting an Indian they learned that they were twenty miles from Fort Duquesne. That night they slept between two mountains. In the morning (Aug. 11 1758) they found a trail that led them to Sancock, on the "CONAQUANS-SHAN River," fifteen miles from his destination, Cushcushking on Wolf Creek.*

On August 20, accompanied by King Shingas, Killbuck, Delaware George, and others he returned to Sancock, by request of a French officer with a squad of twenty soldiers, to attend a Council of Eight Nations at Fort Duquesne. On arrival at Sancock, Post met with a hostile demonstration, there were one hundred twenty braves in town that night; and "he feared for his life". The next day King Shingas and a party of Shawnees came back to Sancock and demanded that he accompany them to the Council, so he set out for the fort by way of Logstown. He returned here on his way to Cushcushking (August 27) at the conclusion of the council, but his reception here was uneventful.

His mission to the Indians ended with both parties making fine speeches, which neither side believed; but since the French were practically defeated everyone was satisfied.

In 1774 King George extended the boundaries of Quebec to the Ohio River, giving rise to Article XX in the "Declaration of Independence" which states: "He hath abolished the free system of the English laws in a neighboring province and established therein an arbitrary government and endangering its boundaries and render it at once as an example and fit instrument for introducing the same absolute rule into the colonies."

The hunting and fishing were as good or better than any in Quebec now.

The history of Pennsylvania north of the Ohio is closely linked with that of the North West Territory.

*Many authorities place Cushcushking on the Beaver River near New Castle.

In 1781 the Pennsylvania Assembly ordered the land north of the Ohio River to a point ten miles north of Harmony to be laid out in lots, to recompence the soldiers of the Revolutionary War. (Depreciation Lands) Much trouble resulted in Butler County between the Squatters and holders of the legal titles. Here there were no law suits, but Rapp would not guarantee titles to lots forty and forty-five in the Nicholson District; present Harmony comprises lots forty-five and forty six of Alexander District.

As the state did not own the land no settlements could be made until the title to it was relinquished by the Iroquois, in the treaty of Fort Stanwix (1774) and by the Delaware and Shawnees, who rightfully owned the land, in the treaty of Fort Macintosh (Beaver 1775). There was no security even then until "Mad Anthony Wayne" decisively defeated the Indians at the "Battle of Fallen Timbers."

When the survey was made, Henry Scholar, a trapper, had been living six miles north of Harmony on the run which bears his name. Scholar couldn't stand the "crowding" and soon left, no one knows where. George Beiglea settled where Scholar had his cabin. He had nearly finished a log cabin, when a hunting party of Indians camped on the Camp Run, tore it down one night. A negro called Caesar also had a small clearing near Portersville.

In 1792 active settling started. So many Scotch settled along the Franklin Road, and since most of them spoke pure Erse, the district was long called Scotland.

There were thirteen officers who had served under "Mad Anthony Wayne" in the community.

The first white child to be born in Butler County, Gertrude McKinney arrived on the Connoquenessing, in this settlement in 1792.

Quite a few German-Americans also settled in the vicinity, mostly south and west of the Scotch. There was a movement in later years to found a Lutheran Seminary and a College near the Stone Church.

In 1802 Detmar Basse, a French Nobleman, secured a large block of claims in the Butler and Beaver County area. His intentions were to found a Medieval Barony. He built a castle on the west side of the creek on a hill. The main building was three stories high and had a flat roof, which was terraced like a medieval castle. It had a two storied porch. A wing on each side was

two stories high. It was surrounded by many out buildings of various geometric shapes. By means of a telescope and blackboard he and Dr. Muller, who had also built a mansion on a hill about $1\frac{1}{2}$ miles south, (Betheny Home) could carry on a conversation with each other.

Basse also built a flour mill near by and an iron furnace by the creek, on the old Harmony-Rochester Road. A canal carried the iron castings to Zelienople. His Ferryman, Daniel Fiedler, charged a cent for a man and two cents for a horse. He was an ancestor of Harvey Firestone.

Basse's daughter Zelia married a French nobleman, Louis Passavant, the father insisted that they come to America and arriving at the castle after a long sea and land voyage they found several inches of snow on their bed in the morning. The next summer Passavant built a more serviceable home.

Eventually the castle became the Manual Labor School, operated by the Presbytery of Pittsburgh. From 1825 to 1836 boys could pay their tuition by working on the farm. A brother of Stephen Foster, on account of his health, was a student there.

Detmar Basse sold half of his land to Rapp. Later he returned to Europe and became bankrupt; it was only by the exertions of Louis Passavant that anything was saved from the estate.



1. A typical home made linen counterpane in brilliant colors.
2. The grave marker of A. Ziegler, oldest stone in the Mennonite cemetery.
3. Oil Mill stone recovered from the Connoquenessing creek, was used by the Harmonites to press oil from flaxseed.

Only original casement window remaining in Harmony, located opposite the Grace Church. 5. Fredrick Rapp house showing well on street front, and colonial archway over door. 6. Wine-cellar entrance located under building with the Angel Doorway, E. Mercer Street. 7. Former home of Dr. Mueller, first physician north of Ohio River in Pennsylvania. 8. Site of the Logstown-Venango Indian Trail, 1½ miles north of Harmony.

Part II

The Harmony Society

"Here wealth is possessed in abundance, and all cares for existence are removed and forgotten. No sluggard can live in this amicable confederation, for permission is never given to anyone to eat his bread in sinful indolence. Male and female, old and young and usefully employed according to their powers of mind and body."

.... George Rapp

After the German Reformation, Religion came under the control of the state. The pastors were usually appointed for other than religious reasons and therefore the clergy were often not so devout as they should have been. This state of affairs gradually produced a state of dissatisfaction among many thinking men, who thought to revert to the teaching of the Bible, as they interpreted it. Many sects were founded. One of these sects was known as the Separatists or Pietists. They were much influenced by the mysticism of Boehme and June-Stilling.

Being earnest seekers after the truth, the mystics believed in symbols and signs, secret meanings in scriptural passages, the science of numerology, astrology, alchemy, etc. They believed that the millennium was imminent and that man was punished for his sins, but not eternally. They believed that Adam, a giant was created in the image of God and therefore he had within him both sexual elements. (Genesis 1:28); and in some mysterious way could procreate at will. The fable of the Arabian Genii has been explained in this manner.

They believed that when God asked Adam to name the animals, he seeing that each had a mate, (Genesis 2:19-20), became sorry for his lonesomeness and asked God to give him a mate also. And God in his anger separated the female element from him and created Eve. Since then it has been man's constant desire to find his soul mate. Hence the doctrine of the "Virgin Sophia," the Brideship (Christ and Man complete), and many variations. They believed that the apple eaten by Adam and Eve was a poisonous fruit, possessing the seeds of disease and death as well as an un-holy sexual passion. Many of these things were believed by some, but not by all of the pietists, George Rapp was supposed to believe much of it.

VIRGIN SOPHIA DOORWAY



The Pietists being persecuted by the clergy for non-church attendance, the attendance at secret services, and due to the chaotic conditions of the times, caused a great many groups to leave Wurtemburg. The first group, the Harmony Society, concerns this town. A later group founded the Amana Colonies which are still prospering as a Socialistic Communist Society in Iowa. Another group under King Benjamin founded "Zoar" in Ohio. One group was persuaded by Catherine the Great to settle in the Crimea, where they prospered until the Russians drove them out following the World War II. Their present conditions as displaced persons is very serious, and failed as they have no country to claim them.

It has been remarked that all these groups failed as Communist Societies. While a strong leader was living, things went

well. Gradually, as their needs were satisfied there was no incentive to work and they had to hire outside labor. In the Amana and Zoar Colonies this produced bankruptcy. By adopting limited capitalism Amana is now prosperous. The Harmony Society, the most successful financially, prospered so long only by their outside investments.

A large group of Pietists had been attending meetings under George Rapp, some time before 1798—when they submitted a statement of faith to the Wurtemburg authorities. In 1802 they decided to emigrate to the United States. Rev. Rapp and Rev. Heller was detailed to go to the United States and secure a suitable site. *After an extensive investigation, they bought a tract of five thousand acres from Detmar Basse, along the Connoquenessing River in western Pennsylvania. Returning home, arrangements were made for the group's departure for America. Two ship-loads, under George Rapp arrived at Baltimore and sent an advance guard to Harmony, where they erected nine log houses in November 1804. The third shipload, under Rev. Heller, landed in Philadelphia, and settled east of the mountains in Lycoming County.

On February 15, 1805, with what seems like undue haste, a contract was signed by which the people agreed to:

1. Give all their property to George Rapp and his associates.
2. To obey the rules and regulations of the community, and to work for its welfare.
3. If they should desire to withdraw from the society, not to demand any reward for labor or service.

In return Rapp and his associates pledged:

1. To provide the subscribers with all the necessities of life, both in health and sickness, and after death to provide for their families.
2. In case of withdrawal, to return the value of property contributed, without interest; and to give a donation of money to such as contributed nothing.

(See Matthew 6:33—I Corinthians 7:29-36) This arrangement caused many who were financially able, to withdraw from the society. Possibly it also accounted for the Rev. Heller's group not

*They had first considered Louisiana and a tract in France in the Pyrenees.

THE CHURCH 1807-1929



coming to Harmony. The effect of the agreement placed them almost under the same conditions as the negroes in the south, or as those in Butler County at that time.

George Rapp's able assistant was his brilliant adopted son, Frederick. He had charge of all financial affairs. Under them there were superintendents for each industry—store, brewery, tailorshop, farms, blacksmiths, etc.

During 1805 about 150 acres were cleared and 50 houses, a grist mill, a large barn and some shops were built. The Pittsburgh-Mercer Road was built, entering Harmony over Pittsburgh Street and a steep hill. The road left present U. S. 19 at the Toll Gate School.

In 1806 four hundred more acres were cleared and six hundred bushels more grain than their needs were raised. Three thousands more gallons of whisky were distilled that year.

The year 1807 was memorable:

1. Their funds were exhausted and the members suffered severe deprivation.
2. They built a church.

3. They obtained a liquor license for the Inn.
4. They adopted celibacy and banned the use of tobacco.

The attic of the church was used as one of the buildings in which a two-year supply of grain was stored to avoid famine if crops should fail. A door was left in the west end of the church so that a wagon could be backed under the trap-door to raise the grain to the loft.

During a revival probably of Shaker origin, celibacy was adopted and the use of tobacco banned. Father Rapp advised against haste in a matter of such importance; but the younger people, (who are often so radical in religion, prevailed. Luke 20: 34-36

The families were not broken up, but were supposed to live together as brothers and sisters. The effect of celibacy was not noticeable in Harmony. John Mellish, a very observant Scotch Traveler, in 1811, praised the society highly for their care of the children; but severely condemned the "Shakers" for their celibacy. Surely he would have noticed that the youngest child was four years old.

The ban on tobacco can be readily understood by anyone attempting to use the Butler County variety. Their whisky and beer being very good naturally was not banned. One of the many mysteries of the "Society" has been the conflict of their interest in the liquor business with their profession of Christianity.

1811 was an eventful year. A dam and large grist mill was built at Eidenau, the workers carrying the clay to plaster the log dam on their backs. A large three story grannery and the Music Pavilion were erected.

A house showing the Philadelphia influence in architecture was erected for Frederick Rapp. In the cellar gold was stored in piles. Another large building long erroneously called "The Great House," was erected for Frederick Bentle. He was a man of means and had left the society and Rapp was anxious for his return. It had a wine cellar accessible by outside and inside passageways. The large loft was used to store grain. Another part of the Societies "Ever Normal Grannery." Over the front door the emblem of the Angel Sophia and other allegoric emblems were carved. This ancient emblem was much used in German Mysticism as well as in English Societies. It dates back to the days of the Song of Soloman. Dr. Passavant notes that even in Economy you could tell by the house who had brought the most money into the society.



This year, 1811, the building in Harmony suddenly ceased. George Rapp decided to leave the present location in 1812. The reasons for removal were as inadequate as those given later for moving from New Harmony.

1. The distance from water transportation—the warehouse at West Bridgewater was very adequate, and supplied better year round transportation than the Wabash.
2. The climate was not suitable for the growth of grapes—only on their return to Economy did they think it worth while to build wine cellars.

The real reason for their decision to leave was undoubtedly the hostility of their neighbors, and possibly the people were not so willing to work hard when they had ample for their needs.

In 1809, Jacob Schell who had published a scandal about Father Rapp was held in surety of the peace toward the Harmony Society and especially toward Father Rapp.

The Society under the control of men wielded too great a power in local politics. One man delivered several hundred votes.

Frederick Rapp, erecting a three story log cabin for County Commissioner White, and presenting him with a handsome Bible,

BENTLE HOME

ZIEGLER HOME



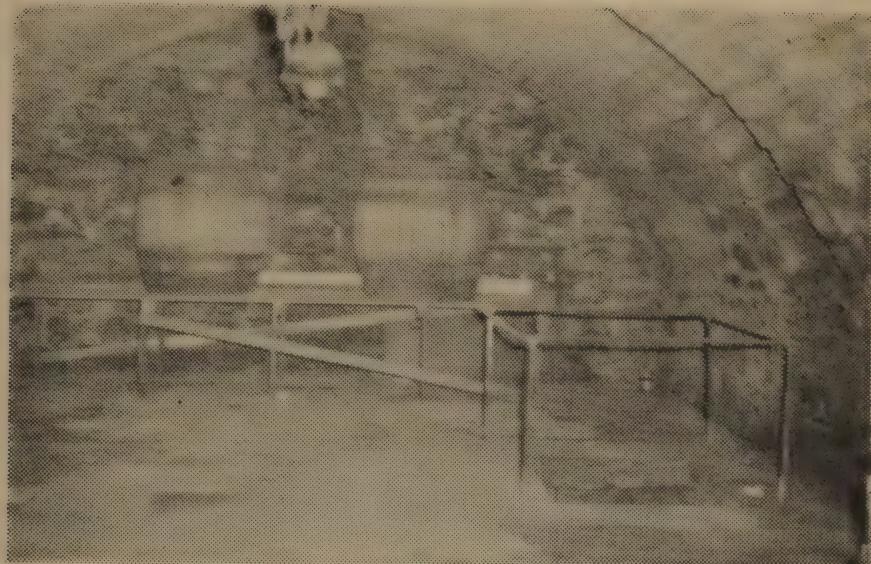
suggests more than friendship; roads were to be built.

In Indiana the same voting conflict occurred. Later in Pennsylvania it led to the division of a township into Economy and Harmony Townships. The latter consisted only of the Harmony Society land. Here the matter of schooling was involved.

Probably the determining factor for their removal was the War of 1812. Every male in Pennsylvania, at that time, was either compelled to serve a term in the Militia, when called, or pay a modest sum instead. The Society being pacifist, sent no soldiers but paid exemption. More than two hundred of the surrounding settlers either through patriotism or inability to pay the assessment served in the Militia around Black Rock, (the hill in Buffalo, overlooking the Peace Bridge), leaving their farms untilled, while the men of the Society stayed at home. Naturally this aroused so much bitterness that Rapp decided to move and took measures to find a new location.

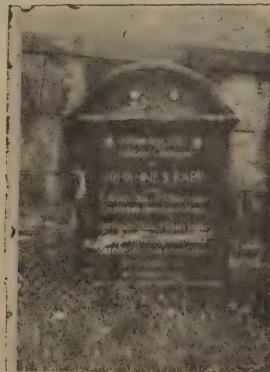
The summer of 1812 a company of the militia was encamped on the commons. Andrew McClure, the postmaster and tavern keeper of Zelienople was an active Tory, and some of the citizens from the surrounding district and a Company of Militia who were encamped on the commons, decided to teach him a lesson,

WINE CELLAR



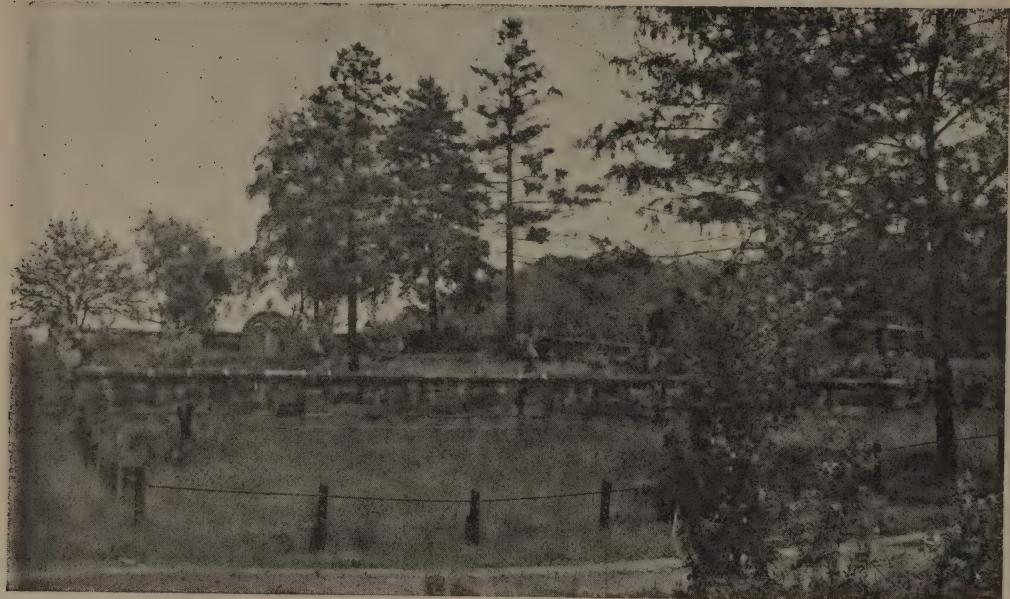
and treated him to a coat of tar and feathers. In revenge McClure arranged to have the post office transferred to a member of the Harmony Society, much to Rapp's satisfaction, as he and Basse were feuding at that time. As a result Zelienople had no post office for many years.

ONLY TOMBSTONE IN HARMONIST GRAVEYARD



This year (1812) John Rapp, only son of George, died as a result of an injury in the mill. He was thirty-two years old, and the father of the celebrated Gertrude Rapp. The barroom explanation of his death is without any foundation in fact. In light of the matter of later actions of Rapp, in building a palace with costly pictures and a piano and a better education for Gertrude, it is supposable that he, and not the people prepared the headstone for John and

HARMONITE CEMETERY



that their dissatisfaction prevented it being put over the grave.

Early in 1814 a sight was secured along the Wabash in Indiana and the town of Harmony advertised for sale. Rapp at first asked \$200,000 but could get no offer even when the price came down to \$135,000.

Notwithstanding no purchaser for the property, had appeared in June 1814—one hundred members under Christopher Baker floated down the Ohio to prepare their new home. They were later followed by others. The intention was probably to burn the town if no other course was available. Serious trouble was caused by the conflict over the amount of money due to the militia for fines. A riot occurred when the surrounding citizens unhitched the horses from the wagons and removed the goods, on their departure. The arrival of women with broom handles settled that affair. Evidently the women were not pacifists, as that and later events at Economy shows. By invoking the law Frederick Rapp kept the town in order until their final departure in May 1815.

Meantime in November 1814, Abraham Ziegler and five other men from Lehigh County came to view the town, and to them the town was sold for \$100,000 and a small amount for goods in the store. The deed was made out to Abraham Ziegler.

In May 1815, after covering their dead with two foot of stone, the last of the Society departed, leaving only Laudenshlager, as Rapp's representative. His taxes, a Bible, a coffin etc. were on Ziegler's bill of supplies charged to Rapp. On his death his wife rejoined the Society. His daughter was one of the last living Harmonists.*

The town they left had been a small paradise, situated on the second of three terraces. To the south a steep rise to the third terrace, on the west a steep bank to the first terrace containing a well planted orchard of many acres. On the east a steep bank to the first terrace, ending in a large run; and on the north a steep slope to the river. The houses abutted on the street and all had steep pitched roofs, mostly thatched. Each house had a large garden. Only the newer and official houses had doors opening on the street. Water was secured from ten street wells and three springs.

All members dressed alike in the simple custom of the 18th century, Swabian Peasant. The women wore a lindsey or woolen jacket and a petticoat, a close black cap with a patch of cotton or calico in the crown, and tied under the chin. The men wore a tall hat, a long tailed coat and roomy trousers, preferably blue. No ornaments of any kind were worn, but some coloring in dress was allowable.

The Society celebrated three special festivals:

1. The Harmonifest, February 15, the birthday of the Society.
2. The Danksagungustag or Harvest Home, in the early fall.*
3. The Liebesmahl or Lord's Supper in late October. Usually the festivals were gay and outsiders were welcome.

The cleaner houses were log and frame. The store, church and many others were brick. All was a scene of great activity. The stores, smiths, coopers, tailors, distillery, brew house, ropewalk, tanney and weavers, (who made excellent broadcloth) and all crafts needed to support the colony were here. Only iron was imported from the furnaces at Beaver and glass from Pittsburgh. By means of their wagons which took goods to Philadelphia, the stores were stocked with many European goods and luxuries. It was a small department store.

*Possibly Rev. Jacob Schnee who had come to Harmony in 1813 and was here in 1817 may have been Rapp's first agent. He also might have conducted the Academy for Young Women here.



The river was spanned by a bridge, bordered by flowers, leading to that part of town north of the river. Bordering the road was a large botanical garden, where Dr. Miller grew all herbs necessary to his medical practice. Nearby was a beautiful flower garden containing a labyrinth. In the center of which was a grotto with a rough exterior but beautiful within. The object was to show the difficulty of arriving at Harmony, and its beauty when finally obtained. The symbolism as related by Dr. Thurman, compares well with the degrees of a very prominent symbolic lodge.

To the north were the sheep villages of Ramstall ($\frac{1}{2}$ mile) and Oilbraun ($1\frac{1}{2}$ mile). To the west lay the grist mill, on Scholars Run, with its $\frac{3}{4}$ mile mill race. To the west lay a large "hog back" on which was a large vineyard, terraced with a stone after the Wurtemburg Pattern. On one side of the steep hill, leading through an arch from a lane along the river, rose a flight of one hundred twenty seven steps. Near the top was a grotto carved out of the rock, where the vinedressers could rest. George Rapp, being the son of a vinedresser often meditated there, and it became known as Rapp's

*The Nicksons—who were neighbors—kept up the Danksagung's for several years.

Seat.* On the top of the hill which afforded an extensive view, was a hexagonal two story open frame building in which the band occasioanlly gave concerts. Further to the east ($\frac{1}{2}$ mile) was the mill where flax and pumpkin oil was made. Their pumpkin or poppy oil was equal to the present day olive oil. Another mile on was Eidenau, or the "Beautiful Meadows." Here was an excellent grist mill.

The river was navigable for about three miles and barges brought coal, bricks and logs to the foot of Main Street, where the logs were cut into lumber and the coal and brick hauled to their destination.

The children went to school in the morning, under Dr. Muller, studying German and the three R's. In the afternoon they did what manual labor was prescribed. At fourteen they learned the trade of their choice.

The day began at seven a. m. with breakfast. A main meal was served at noon with light lunches in the morning and afternoon.

When the crops were ready for harvesting, the entire town led by the band, would march to the fields making short work of a hard task.

Preaching was held on Wednesday and twice on Sunday, with other gatherings almost daily. In church, the men sat on one side and the women on the other.

At night details were sent out to watch the sheep. Their flocks were large and valuable. One Marino ram cost \$1,000 and many ewes at a proportionate price. They had three flocks, one of pure Marino, one of nearly pure Marino, and a third which were common sheep, sired by Marinos. Another valuable animal was a very large English Bull. It measured five feet 3 inches from the hoof to the shoulder, and eight foot six inches from the horn to the rump. Its girth was the same.

The town itself was guarded by two watchmen, who each hour till three a.m. would call out: "Again a day is passed, and a step made nearer our end, our time runs out and the joys of Heaven are our reward." At three a. m. the call was changed to: "Again a day has come, our time runs away and the joys of Heaven are our reward."

*President Hoover remarked to Dr. Robert Greer, "We're nearing Harmony—There is Dr. Rapp's seat."

The lesser vineyard, orchard and winepress were on the Mike Ziegler and Entress farms. Among Harmonist's trees, was one, supposed, (according to a Harmonite) to have been planted by Johnnie Appleseed. It was there before they came and had small bitter fruit. These trees were wantonly destroyed a few years ago. Some of the trees in the greater orchard are still standing.

In their ten years here they built one hundred houses in the town, twenty each at Ramstall and Eidenau and ten in Oilbraun. A twelve roomed tavern, a weaving house, a brick dye house, a church, a large grannery, two distilleries, a grist mill on Scholars Run and one at Eidenau, an oil mill on the Little Connoquenessing, a Ropewalk, a brewery, a four hearthed smitty, a nail factory, four large barns with stables, seven sheep barns, (accommodating 5,000 sheep) and other buildings.

They had cleared three thousand acres of land, planted two orchards containing two thousand apple trees, two large vineyards and established some sugar camps.

They had three thousand sheep, six hundred horned cattle and numerous horses. Their original five thousand acres were almost doubled and they had money enough to purchase a new home and become established without a large payment from Harmony.

This proved that a united band could far excell the efforts of the same number of individuals.. Also that they had greatly benefitted the country for miles around cannot be denied, but it seems two such radically different ways of life could not be reconciled.

The life in New Harmony, their unsatisfactory explained departure from there,—The Owen Communist Experiment in New Harmony; the life and death of the Society in Economy, their vast outside financial interests, the storing of gold and flour in preparation for going to Jerusalem, where Rapp finally thought the Christ was going to reappear, and the visit of William Weitling, the early collaborator of Karl Marx: (After a visit he stated that he would be happy to live among such people.) These make the story of the Society almost endless.

The effect of the Harmony Societies in the field of the social sciences cannot be told. Many other systems and beliefs find their roots in Rapp's teachings even Russian Communism could have been influenced by it..

Christianity however ought never to have had any but the best and most upright men in its communities and ought to have

been governed by superintendents and fathers, without the aid of secular power.” Frederick Rapp

“The reigning system ought to have been a true and pure theocracy. Religion ought to have settled all disputes among Christians, and not the judiciary tribunals. The elders, as shepherds and, as fathers, should have corrected faults with energy and and love and promoted by their own examples the cause of virtue and good conduct.”

.... George Rapp

“What is the chief end of man’s existence? He is destined to make use of the faculties implanted in him by his maker, for the benefit of himself and others.” George Rapp

“Whoever imagines the Kingdom of God too spiritual, errs in head and heart.” George Rapp

“But such a society can only be happy whilst every species of luxury is excluded entirely from their peaceful abode, because were it otherwise, their garden would lose its usefulness and beauty.” George Rapp

“It is reasonable to suppose that he who cannot learn to share with his brother in this life, will not easily do so in the World to Come.” George Rapp

If he be not accustomed to deny himself on earth, he will surely take offense, even in Heaven.” George Rapp

“Familiarity with God is generally the common watchword among reverent religious people—Fools—why aspire to such a height, before adjusting matters with your fellow creatures?”

.... George Rapp

“The doctrines of the Christian religion, taught and established by God himself, when properly understood tend to unite the spiritual and temporal interests of mankind.

The purer our religious principles are, and the more strictly we adhere to them, the more carefully and diligently we always pursue our temporal concerns. Hence it follows, that Christianity promotes, in every point of view, the common good.”

.... George Rapp

"In all attempts heretofore made for the formation of a state of all states, the right scale has always been wanting unity of conjunction powers of many members to the promotion of one WHOLE for the welfare of all, and that is HARMONY."

.... George Rapp

"To immolate our best thoughts and sentiments into the sanctuary of a more exalted friendship and to live in the intimate circle of brothers. This is Heaven sought for by so many people, taking the by-path because in their imagination they create for themselves a heaven, either too sensual or too spiritual."

Father—I will, that they whom thou hast given me, be one. Do you suppose that he does not will so, even into this day?"

.... George Rapp

Extracts from letter written to Samuel Worcester Oct. 9, 1827 by Frederick Rapp.

"In a religious fellowship like Harmony it is easy to punish transgressions but it requires, especially as superintendent, a man who has nobly and with warmth given himself to the religion of Jesus.

In our congregation it is not difficult to prevent idleness.

But to maintain the fundamental truths of the Christian religion as well as the laws and regulations will demand a man as superintendent to whom all the others are obedient as well in spiritual as in natural regulations, and they must submit to his orders so that all depends on one will."

Cemetery Gate



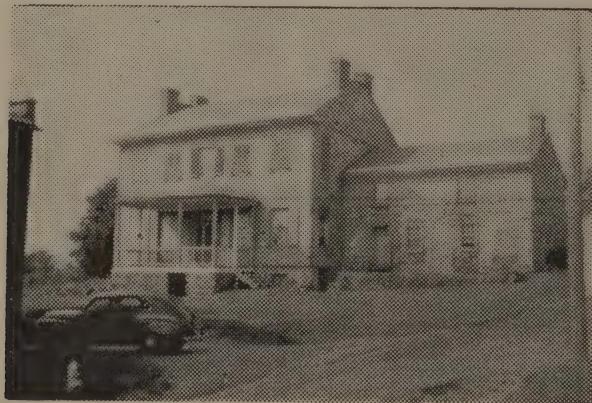
Photo By W. G. Bassler

Part III

German-American Harmony

Leaving Pitzburg, I crossed the Allegheny and took the road to Fort Francklin. We had breakfast at a pitiful inn located at the fork of two roads, both of which led to Erie, one by way of Francklin, the other by Mercer. We took the latter, and arrived at dinner time in a pretty little town whose aspect delighted and amply consoled me for having chosen the longer route. This settlement, beyond a doubt the finest of its kind that I have seen in the interior of America, is the only one in which individual enterprise has been directed toward the common good. The houses are brick and the barns have thatched roofs. An immense orchard, planted in quincuncial fashion, leads to the rear as far as the little river which nearly encircles the valley.

Edward De Montule, Travels in America 1816-1817



THE ZIEGLERS

Early in May 1815 Abraham Ziegler, who had sold his farm at Catasauqua, Lehigh County* for \$20,000, and his partners of the Harmony Farm Company arrived to take possession here. The capital stock of the company was \$24,000 divided in 100 shares, as follows:

Abraham Ziegler	100 shares	John Ziegler	60 shares
Jacob Stauffer	40 shares	David Stauffer	20 shares
Henry Buchk	20 shares	John Boyer	10 shares

*The house was built by George Taylor, a signer of the Declaration of Independence. It is now owned by the Lehigh County Historical Society.

All settled on their own farms except Abraham Ziegler who being the business manager, lived in the Laugenbacher House in the town. John Boyer was a Mennonite Bishop, and served the congregation for many years.

What had seemed so promising during their visit in 1814 soon turned to bitter disappointment. The Mennonite emigration which was beginning at that time, contrary to expectation, bypassed them. Many settled in North Carolina, Ohio, Indiana and Canada, where the land was cheaper and more easily cultivated. The few Mennonites who did come, including the members of the company, settled on their own farms and built their own houses and out buildings there. This left the town almost deserted.

The factories were there, but there were no hands to operate them. Ziegler kept the grist mill, a saw mill and the store operating as best he could. Since all the shops were idle, there was little to sell, and what they did sell brought low prices.

Money being very scarce in the United States at that time, business was largely conducted by barter, private due bills and notes or script, by corporations which was negotiable. The Ziegler store served this community as a clearing house. A due bill would be issued on the store and credited to the issuing account, thus doing much business with little cash. The Harmony Farm Company issued notes or Script, which might reach Philadelphia at a large discount. Some profit was made by collecting depreciate Eastern Paper here and sending a man over the mountain to cash it and buy cheap Western Paper with the proceeds.

In 1818 the Company was dissolved, Abraham Ziegler assumed the entire burden including the cashing of outstanding notes. Unable to keep up his payments on the mortgage due to the Rapps. Ziegler rode horseback to New Harmony, Indiana and tried to get them to take the land back. Realizing the difficulties of Ziegler and the depreciation of the land values, due to the depression following the war of 1812, they refused to do this, but cut off a large amount of the interest due and agreed to buy wool from him at \$.50 a pound (a generous price.)

Returning home, Ziegler hired Jacob Swain, John Schwartz and David Stauffer to raise sheep for him, paying them in land, and so by sending wool, oxen, iron castings and produce of all

kinds to Economy, he finally finished paying the mortgage shortly before his death. His life probably came to an early end due to worry and strain.*

Abraham Ziegler II, his oldest son, with great difficulty settled the estate and of necessity had to go to the law. This being against the rules of the Mennonite church accordingly he was excommunicated. He merely replied that while they might deny him the sacraments, the church was open to the public and he would attend as usual.

He was, as were all the Zieglers, an exceedingly strong man. His brother had died (from lifting once, too often) a two bushel sack of grain to his shoulder while standing in the bushel measure. When the Eidenau mill burned they heard him calling clear into town, a distance of 1½ miles. Arguing about the Civil War with a copper-head, (he being pro-Union) he struck a two inch window sill so hard that it split in two. With his generation the original 9,000 acres were so divided among numerous heirs that there were no longer any outstanding land owners.

From a dead town in 1815, slowly but surely the town began to come to life. Samuel Beam, a blacksmith, came in 1815.

Ziegler and Shantz reopened the distillery. The Wilson Brothers (Quakers) drilled a salt well at the foot of Main Street. Water was pumped from a four hundred fifty foot well by a "dogtread" and allowed to evaporate in the sun. Later they built another works on Yellow Creek. The saw mill also stood at the foot of Main Street. Logs were brought in rafts and pulled up to the saw. Peffer, the tailor, rented a large brick building, paying one suit of clothes a year as rent. Some houses rented for \$5 a year. Other craftsmen—harness makers, coopers, tanners, etc. gradually settled here.

Dr. Agnew, the father of the noted Pennsylvania Chief Justice, closely followed Dr. Lorring Lusk, took up the practice of medicine. Lusk's two sons, Amos and Joseph followed on his footsteps and practiced here many years.

A visitor, who arrived in 1817, considered the Harmonists as ignorant, childish religious bigots, wasting time on the labyrinth,

*Abraham Ziegler was the great-grandson of one of two brothers, Michael or Melchior, who came to Bucks County in 1710. On its division they were in Northumberland County when Abraham Ziegler bought the Taylor farm. The county being again divided, he sold it in Lehigh County for \$20,200.

terracing the vineyards, etc. Childishly cut his initials on Rapp's seat. He reported that only about one quarter of the houses were occupied, and that many were falling into decay. He also reported that there was an Academy for Young Women in one of the larger buildings. In one respect, Harmony of today does not differ from 1817 in that it has always been noted for its excellent food. He wrote a friend saying "if you get anything better than a rough barren letter this time, you may attribute it to a Good Supper."

In the 1830's, an unsuccessful revolution occurred in Germany and many people fleeing from the persecution following, settled in and around Harmony. From that time on the town prospered as well as when under the Harmony Society. Until the end of the century there were woolen mills, grist mills, machine shops, tailors, a large harness shop, blacksmith shop, a gun smith, a tanner, a granite cutter, several stores and a few specialty stores and restaurants, etc.

In the 1860's there was so much business that a railroad was built to Harmony. After a time it had extended to Frisco and later as the B&O to Chicago. Henry Halstein, a much beloved man in town for sixty years, came as a boy when he started to learn the railroad business.

After the railroad was nearly finished it went into bankruptcy and the local stockholders lost their investments.

The Connoquenessing Ice Company built an immense ice house by the creek, and shipped ice to Pittsburgh by the carload. When the ice was harvested a clear smooth course about three miles long was left for ice skating. In addition many people had their own ice houses.

Before the coming of the railroad, the best way of travel to Pittsburgh was by a stage, which started at the Hyle House, (or by walking) to Rochester and then taking the steam packet to Pittsburgh. The railroad round house being at the foot of Clay Street in Zelienople, gave that town its first start to an immense growth.

After the completion of the Railroad in 1871, the drivers instead of driving their herds to Pittsburgh had a stock yard here and shipped their herds by train. Butter and eggs and produce etc. were shipped by the carload. Even though there was a creamery here, each morning saw a carload of milk shipped to Pittsburgh by the train called "milk shake". The Mail Train in the evening was the social event of the day. All gathered at the station

to chat and to see who arrived, then to the post office visited together until the mail was opened. Even if they never received mail, still it must be asked for.

The formation of the trusts in the 1890's closed some businesses, but the opening of the large oil field filled the gap. Fortunes were made and lost. One M. D. was so interested that calling on a woman patient he held her hand so long that her husband asked how she was. Surprising he was told that if he'd shoot her she would be worth two or three hundred barrels.

Harmony continued to be a commercial center for the district until the arrival of the P. B. H. & N. C. St. Railroad, and the arrival of the automobile in the first decade of this century. Farmers could find retail markets by trolley or car. The large herds of cattle which had been driven south to the railroad were moved with much less loss of weight by automobile.

The Harmony Community which had been mostly of German-American stock, (a hardy, honest and warm hearted folk) speaking more German than English, were with the arrival of the railroad, oilfields, and street car gradually weaned from their old ways of life. When the first World War came along, unfortunately, there came with it a feeling of distrust or shame of the German language. German was heard no more on the street, and as all could understand English, German services ceased in the churches.

The picturesqueness of the people came to an end, as had the picturesqueness of the town had been changed by the tornado which unroofed most of the buildings in 1856.

COUNCIL

The Boro of Harmony was incorporated in 1840. William Kesh receiving 27 votes to twenty-five for Dr. D. Muggofin, was elected Burgess. Dr. Muggofin's advertisements as to his professional abilities were by no means modest. The elected councilmen were Isaac Schantz, Jacob Fiedler, Phillip Young, David Wilson, Elias Seamon, Reuben Musselman and Adam Herr, John Bowman and Jacob Bear were elected Justices of the Peace.

A few of the ordinances passed during the early years were as follows:

A fine for anyone letting geese run at large. The fine was $\$12\frac{1}{2}$ per goose.

George Beam's slaughter house to be moved ten perches from the main street, it being disagreeable to passers-by and particularly dangerous to women on horseback.

Apple trees on the streets were not to be cut down, the fine— $\$3$ for residents and $\$5$ for non-residents.

Whereas the drainage from the Still House down to the Connoquenessing has been neglected and the stagnant and stinking water adds much to sickness and infection of the air, the owners are ordered to drain it off across Main Street to six perches west.

Taxable property about $\$23,000$. A levy of $1\frac{1}{4}$ mill was laid

No horse over two years old was to run at large.

Tax on dogs running at large, $\$.50$ more than two, $\$1.00$ per dog, keeping bitch $\$2.00$.

No sheep were to run at large, fine $\$12\frac{1}{4}$ per head.

A fine of $\$4.00$ for putting a carcass of an animal on any street or on the creek bank, unless covered with three feet of earth.

Pigs and goats running at large were to be impounded, they could be redeemed at $\$.50$ and costs or were posted for sale and could be sold to the highest bidder.

Frequent orders to repair the clock and to hire a boy to wind it. Henry Kloffenstein being the last of the clock winders still living. The job usually paid $\$.25$ a week.

Council usually met in the room under the Clock Tower of the Grace Reformed Church.

In December 1840 Council purchased the "Commons" from Abraham Ziegler for \$50.00—one third down and one third yearly. It was a place for the people to pasture their cows etc. Muster Days, celebrations, ball games etc. were held there. In the days of traveling circuses, many of the largest were exhibited here. Dan Rice the owner of one was related to the Rice family here.

A quarry in the north east corner supplied the town with its building stone at a nominal price. The ballast for the P. B. H. & N. C. Railroad was quarried here.

In the 1860's they carried a large project for "Dump Carts" days. A cut ten feet deep through solid stone was made along the road bordering the Commons on the north and filling the hollow on Mercer Street to a depth of fifteen feet or more. The cut made an excellent trap for boys in neighboring towns. The sides of the cut were vertical, due to property grading it has almost disappeared.

SCHOOLS

The first school was that conducted by the Harmony Society. After the departure of the Harmonists the schools were conducted by subscriptions. John Fleming, Jacob Heberling and William Huntsburger were some of the early teachers. Much of the education was in the hands of the ministers. Both German and English as well as the three "R's" were taught.

Several schools for advanced study were conducted at various times. Among them were:

A Seminary for Young Women, in one of the larger brick houses in 1817. The students must have come from Pittsburgh, as the Mennonites gave their women very little education.

The select and Manual Labor School of Harmony.

Harmony Collegiate Institute, under Rev. Tinsman and Professor Edmundson. It was held in the old weaver shop. Its curriculum followed the usual college courses.

When the Institute disbanded a night high school was immediately started, followed shortly by a regular day high school. Many able men were on the staff until circumstances made it advisable to terminate it.

PUBLIC SCHOOL,
HARMONY, PA.



On the incorporation of the Boro, John Seaman the only township director living in the district was invited to nominate a board to serve until the next election. Rev. Diffenbacher, Martin Tinsman, David Wilson, Henry Umstead Esq. and William Covert were chosen.

Apparently the first classes were held in the Tower Room of the German Reformed Church. In 1852 a two story brick building was erected on the Commons (26ft x46 ft.) The school board was to pay for the first story, and the Council to pay for the second story to be used as a town hall. The Council's share was \$284.50.

The present school building was built in 1882. Two lots have been added to the original grounds, no provisions having been made for a playground originally.

In 1847 the Fire Company was organized by buying a thirty-five foot and a twenty-five foot ladder and five hooks. The street commissioner being in charge. The ladder could be rented at $\$.06\frac{1}{2}$ a half day or $\$.12\frac{1}{2}$ a day. Ten wells and cisterns were available. Each householder had a special fire bucket and the water was passed by bucket brigade. Excellent work was done.

MENNONITE CHURCH BUILT 1825



For the first time since the Society removed their hand pump-er, the town had fire protection. In 1915 Council bought two chemical carts and a hook and ladder. Since that time the Company has bought the best engines and equipment at their own ex-pense, in addition to buying the Bentle and Lauden house and other real estate.

After the German Americans came to Harmony, the Men-nonites, Lutheran and Reformed Churches met in the old Har-monite Church or private houses.

By 1826 all bodies were strong enough to afford their own buildings. The Mennonites built their brick church at their ceme-tery, 1825. A coal stove in the center. The elevated pulpit facing ramped, wooden, backless pews in the rear and on each side. The German Reformed congregation bought the old church from Abraham Ziegler for three hundred dollars. A very beautiful build-ing, it has been remodeled so many times that the old simplicity has been nearly lost.

The Lutherans built a beautiful Gothic stone building, in Zelienople, 1826. Except for the loss of the spire, it is still a monu-ment to Philip Passavant and Christian Buhl.

The Presbyterians and Methodists, came somewhat later and have fine buildings.

The Church of God (the feet washers) and the German Evan-gelical (commonly called the German Methodist) have long since disappeared.

Two nationally famous people have attended school in Harmony. Stephen C. Foster attended school here in 1832, to which experience the following letters give evidence. Mrs. Foster writing to her other son William from Harmony May 4, 1832 wrote as follows:

"The children go to school now with as happy faces as though the world had no thorns in it and I confess that there would be but few if we could all follow the Scriptures in which we would be made strong. Stephen has a drum and marches about after the old way with a feather in his hat and a fancy girdle around his waist, whistling "Auld Lang Syne". There still remains something perfectly original about him."

Stephen Foster's sister Anna wrote from Harmony June 16, 1832 the following:

"On arrival found all the family perfectly well, though the boys (Morrison and Stephen) had just recovered from the sore throat. Mother thought it best that they should cease going to school, as the weather is so intensely warm and their walk is so long."

The other person of national importance who received schooling here was Rube Waddell, of whom it was said "he had a million dollar arm and a five cent head." Waddell pitched for a number of the top teams.

In 1856 a tornado unroofed most of the houses in town including the church. Thus removing a great deal of the old world appearance as the roofs were replaced at a lower pitch.

In 1856 almost the entire north west section of town, including George Rapp's house and the Society's grannery which had been converted into a steam Grist Mill was destroyed by fire.

The Harmony Society founded Harmony, Zelienople, New Harmony, Indiana, Economy, Ambridge, Beaver Falls and loaned the money to the promoters of Ellwood City.

Count Leon and followers founded Monaca, Pennsylvania, Germantown and Grand Ecore in Louisiana.

The Harmony Fair—The Connoquenessing Valley Agriculture Association held a very important fair, across the creek opposite the Drover's Inn. Aaron Schantz, the proprietor of the Inn, during Fair Days placed four inches of sawdust on the floor; by

dinnertime it would be so wet from beer froth that it would wet a man's shoes.

Swampoodle—This extension was laid out in 1874, in 1891 a large oil well was brought in here starting the famous Harmony field in the 1890's. These wells had to be pumped. Shortly a flowing well was brought north of town and the Swampoodle field was almost abandoned.

In 1832—venison was sold for \$.02 per pound, beef for \$.03, and pork for \$.03½. Whisky at 25 cents a gallon and a pint of brandy \$.25. Wine cost the same amount. Sheep were \$1.00—three chickens \$.20. Wages, unfortunately, followed the same pattern.

The Mennonite graveyard first used in 1817 contains the grave of a Confederate soldier. A native of this town who had gone to the South joined Morgan's Raiders. When captured he was so ill that they allowed him to return here to die.

The Opera House, or Odd Fellows Hall, was for many years the social center of a large district. Stock Companies would play for a week or more. Indian Medicine Shows, dances, church fairs etc. furnished frequent entertainment.

The last bear was shot on the Michael Ziegler farm by Charles Flowers in the 1850's. It was feeding on a wild cherry tree which grew along the run.

While out hunting either "Bush Andy" or "Hog Andy" Ziegler came across a wolf on the Entress Farm. He fired a shot and ran down to Harmony for help. The posse of men, boys and dogs found the wolf dead. (1847)

One of the "Andy's" somewhat resembled the "Man of Gath."

II Samuel 21:20

EARLY HARMONY



Left to right Orrie Shaffer, Russell Nesbit, Chappie Shaffer, Paul Shaffer, Ralph McQuistion.

IN FRONT OF WEIGELS BLACKSMITH SHOP





Harmony Since The Turn Of The Century

Part IV

Harmony since the turn of the century has not changed greatly in many respects. It is still a homey town noted for its friendliness, and as Longfellow said. "Here is charm, a certain something in the atmosphere, that all men feel, and no man can describe." The advent of the automobile brought here many inevitable changes as elsewhere, the old mud streets gave way to paved streets, the Harmony Shortline Street cars to Pittsburgh, New Castle and elsewhere have been replaced with up to date buses. Huge delivery trucks have replaced the need for the morning and evening mail trains and the "Milkshake" as the morning milk train was lovingly called. Electric lines soon came to augment the town gas lines, the curb wells were replaced with city water lines, and the water supplied from wells from the Swamp-poodle area. Slowly but surely the town began to recover from the effects of the oil excitement and the passing of that era.

New Electric Clock Replaces Ancient Harmonite Clock



Today as always the very heart of the Community is its lovely, spacious and completely adequate Church facilities. Three very modern Churches today grace the Community and number approximately fifteen hundred members on their rolls. The smallest of the three churches, the Harmony Zelienople Methodist Church was once known as the Monroe Chapel and dates back to 1842. Their present building located on Pittsburgh Street is the newest church edifice in the Community and houses the again united churches of Methodist denomination in this section.

The Harmony Zelienople Presbyterian Church was organized in 1854 and is an offshoot of the Mt. Nebo and Plains Presbyterian Churches. The Church is located nearby on the dividing line between the two towns it serves with a very modern up-to-date building recently remodeled to meet their growing needs.

The Grace Evangelical and Reformed Church once known as the German Reformed Church has as its nucleus the old Harmonist Church of which it is the continuation. The original Harmonist Church building is now used as a part of the educational facilities of the Church and houses the Junior and Youth Departments of the Church School. In 1929 the original building was greatly enlarged to meet the ever growing needs of Grace Church which now



numbers nearly 700 members on its rolls. During the one hundred and forty-eight years of service to the community twenty-five pastors have served the church and the community. Due to the German descent of the majority of its citizens of the Borough the Church has long been the center of civic life and the facilities of Grace Church are used for numerous community activities. The famous Harmonite Clock originally was in the Church Tower This Clock was in the summer of 1953 replaced with a modern electrified tower clock presented by Mr. George Otto in memory of his brother Thomas Peter Otto. The new tower clock was constructed after the same face design as the original Harmonite Clock, carrying just one hand, the new clock however was constructed with four faces instead of the original three.

The Town Council met for many years in the old tower room of the Church, and here many of the problems of the growing town were solved.

The present school system of the town is at this time in a period of growth and improvement. The original school facilities have long since become most inadequate and with the great growth of population in and about the town the Connoquenessing Valley

School Authority was formed which includes the Borough of Harmony Schools in a combination with Zelienople, Lancaster Township Schools. This newly formed jointure will in the very near future enter in on a program of building expansion.

The Harmony Volunteer Firemen's and Relief Association is one of the most active organizations in the County. The first equipment was purchased in 1854 by the Council which consisted of a thirty-five foot ladder and one twenty-five foot ladder complete with hooks. Each house holder was required to have at least one fire bucket which in the case of fire was used in the bucket line and passed to the firemen at the fire by the Bucket Brigade with astonishing speed. Later ten cisterns were constructed to collect rain water and thus supplement the wells. In 1914 Council purchased two chemical carts and a small hook and ladder truck all hand drawn and again for the first time since the Harmonists removed their hand pumper did the town have mechanical protection. The Citizens Committee as it was then known formed their own organization under the direction of B. Frank Weigle as Chief and this organization served until March 27th, 1934 when a new charter was adopted making it also a Benefit organization. In addition to securing and maintaining, tax free, the finest and latest fire fighting equipment available the Harmony firemen have been leaders in all progressive moves in the town. They first purchased the old Abraham Ziegler House where they not only hold their regular meetings but which building is used for many community purposes. In 1952 they purchased the Bentle Building which is one of the original buildings in the community being one of great historical significance. This building contains one of the famous Harmonist wine cellars, and retains most of its original beauty. This building houses the recently established Harmony Museum where the finest obtainable objects of importance in Harmony history are being displayed. The rear of the Bentle Building which was not a part of the original building but was added in the neighborhood of 1850 has been remodeled by the firemen to house their most modern fire fighting equipment, and giving to the company and the community a fire house that excells that of many large cities. The fire station as well as the trucks are equipped with radio sets for communication not only between the Harmony units and their station but also are connected with a base station in Butler, which station has power to set off the Harmony siren in case of enemy attack or air raids.

The Harmony Museum which is the latest project of the Harmony firemen is under the direction of a special committee, consisting of Dr. A. I. Stewart, Rev. Loran W. Veith, Mr. Ralph Lutz, Mr. Harold Foreman, and Mr. Robert Lee. The purpose of the museum is to collect not antiques but objects that have important connections with the development of the town of Harmony throughout its glamorous history. Many persons both in and out of Harmony have shown great interest in this project and have most graciously either given to or loaned to the Harmony Museum such items that are of historical interest and value. The Museum appropriately enough is located in one of the oldest of the buildings of Harmony and still carries its original roof thus retaining its original beauty. The building in all has approximately 10,000 square feet of floor space, and in itself is a most valuable piece of antiquity. Future Harmonites will praise the Firemen and this special committee for their farsightedness in the preserving of this building and the establishment of a museum that will bring thousands of persons to visit the town.

The Town Council made up of elected men who serve without pay have always guided the town in the most efficient manner. Thru out the years practically all the streets in the borough have been paved giving us a far larger proportion of paved street than even Pittsburgh can boast. Under direction of Council a move was recently made to bring the Borough of Harmony facilities to an even higher level to meet the demands of modern society. The Water Authority was formed and permission was granted for the construction of the most modern water system and the most modern sewerage disposal system known to man. This system cost the citizens of Harmony nearly \$300,000 but gave the town not only a modern system to meet the present needs of the Borough but gave to the town sufficient capacity to provide the finest water and also sewerage disposal for a town of some twenty thousand population. To the town Council and to the water authority much credit should be given for placing the Borough of Harmony in a marvelous position for future growth and development.

The recent construction of a Community Park which serves both Harmony and Zelienople gives to the townspeople a lovely spot for recreation which in addition to the town's recreational center and ball park provides sufficient recreational facilities to meet our needs for many years to come.

Here nestled in the beautiful hills of southwestern Butler County you will find Harmony, old in its history, and its folklore, but ever new in its outlook for the future, surely the place

of which Longfellow must have spoken when he said, "HERE IS CHARM, A CERTAIN SOMETHING IN THE ATMOSPHERE THAT ALL MEN FEEL, AND NO MAN CAN DESCRIBE." This is OLD HARMONY, stop with us a while and you will know that of which Longfellow spoke.



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POINTS OF INTEREST IN MODERN HARMONY

The Grace Reformed Church which incorporates the FIRST HARMONITE CHURCH built in 1807. The stone frame of the North doorway was the original entry of the Harmonite Church. The circle window over this doorway is also of the orginal structure. The stone doorway on the south side of the Church was taken from the Harmonite Tailor Shop that stood on the south side of the addition to the Church. The attic was one of the "ever normal" graineries.

The Bentle Building and the Harmony Museum. The Harmonite WINE CELLAR IS CONTAINED IN THIS BUILDING. The Virgin Sophia Doorway on the Mercer Street Side. The large massive stone doorway now inside the Fire Hall was originally the back entrance. The attic was one of the "ever normal" graineries. Owned by Harmony Fire Company and used to house Harmony's Modern Fire fighting equipment.

The Frederick Rapp House, Northeast corner of the square. The colonial doorway.

Weigel Blacksmith Shop is the next building to the north.

The Original Store Building northwest corner of Square.

Abraham Ziegler House, first building south of Bentle Building and owned and occupied by the Harmony Fire Company.

Schmidt House first south of Church.

Last of Harmonite frame houses, third south of the Church.

Wagner House occupied by Post Office.

1811 Doorway to old Harmonite Factory Building, next building east.

Dr. Mueller Home northwest corner of Wood & Mercer Sts.

Austin Pierce Home, now occupied by Ziegler Hotel. Pierce was first President of the Pittsburgh and Western Railroad.

The Harmonite Cemetery, Stone gateway, and Johanne Rapp's tombstone.

Rapp's Seat, K. of P. Road.

Huge Mill stones at K. of P. Home

Drover's Inn now the John Wise farm.

Mennonite Church and Cemetery, Church built in 1825.

Miller's Log House one of original Harmonite log cabins.

Millrace for the first Harmonite Gris mill.

Archway from Eideneau Mill now over the Minetta Spring route 68 east of Harmony Junction.

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